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## Miscellaneous.

## THE CLAIMS OF CONSERVATIVE CRITICISM.

REV. J. W. MENDENHALL, D. D.

In complying with the request of the editor to furnish an article for the columns of ZION'S HERALD, we select a subject that addresses itself to the ministry at large, and is also of interest to an increasing class of laymen who are as solicitous for the maintenance of the Christian faith as theologians, or those who exegetically or otherwise expound its doctrines. It is not our purpose to defend any special phase of religious teaching, or exhibit the excellence of some undisturbed tradition, or vindicate the utterances of a cherished creed, or really to sustain any special position of the *doctrinaire*; but it occurs to us that a brief statement of the ground on which conservative criticism stakes the issue will afford satisfaction to critics, whether on the one side or the other, and to students of the Bible generally.

The word "criticism" is passed without a definition, because it is understood to denote a method of inquiry, or investigation. Criticism is conservative when it is in harmony with the accepted beliefs of Christendom, with ultimate right to modify such beliefs when the results of its investigation authorize a change. It may be called "positive" in contradistinction to "negative" criticism; or orthodox, in opposition to heterodox theories; or evangelical, in antagonism with rationalistic, or destructive, criticism. It has some things to say for itself.

## 1. Conservative criticism claims to be

## Comprehensive

in its scope, purposes, methods and results. It is narrow in none of its inquiries, and is circumscribed in none of its declarations. It views the biblical question in its wholeness, taking in everything, leaving out nothing. The breadth of the biblical question can be ascertained only by taking the measure of the Bible itself. The Bible means the pre-historic, the historic, the prophetic, the poetic, the biographic, the doctrinal, and in particular the Mosaic, the Messianic, the soteriological, and the eschatological. It means even more than this catalogue, for it would be of little value without the supernatural element and without the characteristics of a divine revelation. The "criticism" that proposes the investigation of the whole biblical system, instead of single parts, must naturally have the advantage over a "criticism" that centralizes its study on any part, without regard to collateral questions, or to the system itself. He thus limits himself to the historic element in the Scriptures has a fruitful subject, but he can have little notion of the prophetic, or doctrinal, element. He who studies only the poetic books can have no conception of the worth of the pre-historic revelations. The biblical structure is an organic unit, quite as much as mathematics, geology, chemistry, or botany, and it cannot be mastered, except as, in science, all its parts are mastered. He who thoroughly studies the carboniferous age, but neglects the tertiary, the quaternary, or any other age, is not a geologist; nor is he the exact student or a bibliophilic who, centering his inquiry upon the literary character of the biblical books, neglects its supernatural character, which, as respects the Bible, is the chief feature. Criticism, therefore, may be narrow as it limits itself to one, or even several, questions, or it may be broad provided it holds within its grasp the entire system, giving to each part its due proportion, studying the whole in the light of all its parts, and all the parts in the light of the whole.

It is almost needless to assure our readers that, whatever the defects and limitations of "conservative criticism," it appropriates the whole system for its investigation, in this respect distinguishing itself from negative, or destructive, criticism, which blindly employs all its energies in the examination of a single part, without reference to the whole, and reaches just the conclusion it sought from the beginning. As its contracted method of investigation is contemplated, it ought not to surprise any one that its conclusions are of the nature of destructive thunderbolts. By such a process geology, physiology, or psychology would lose its footing and fall into the same degree of confusion and uncertainty that marks the negative critic. Conservative criticism runs not the risk of narrowness in its investigations. It includes all questions, small and great, and connects them in their logical relations. It takes in inspiration, while negativism leaves it out; it takes in miracles, while the other abjures them; it takes in the Abrahamic and Mosaic histories, while the other is disputing their authenticity as records, and the credibility of the events in the records; it takes in the historico-predictive books, while the other refuses them recognition; it takes in the New Testament system as the fulfillment of the Old Testament system, while negative criticism dissolves the connection. It recognizes Jesus Christ as the Messiah of prophets and the Son of God, while the other blots out His Messianic character and disfigures Him of divinity. Conservative criticism proposes to survey the great pyramid of truth standing on its eternal base, while negative criticism, attempting to stand it upon its apex, confounds itself with its own confusions and views at last the results of its stupendous folly.

## 2. Conservative criticism claims to be

## Progressive

in its purposes and results. The negative critic is fond of charging the conservative critic with an inclination to mediævalism, traditionalism, and general fossilization. He assumes to be in the advance, looking forward to a new era in exegesis, historical interpretations and biblical reconstructions. He assumes a vast deal of knowledge, and prides himself on his departure from antiquity; as if that were the proof of the highest wisdom. It is not a difficult task to show that rationalistic criticism is non-progressive, and that conservative criticism furnishes the true key to safe and progressive progress in the biblical sphere. The most indefatigable workers today on biblical questions are the progressive orthodoxists, while the least enduring results may be obtained from those who take great pleasure in undermining the popular faith. It is not such theorists as Cheyne, Driver, Dods, Dillmann, Kuenen, Reiske and Wellhausen, who are pushing things forward, but rather such men as Sayce, Margoliouth, Rawlinson, Liddon, Weiss, Luthardt, Harnack, Rübel, Schrader, Brugach, and Delitzsch (the younger). They latter go to the fields and seek for facts. They explore Egypt, Babylon, Assyria, and Palestine; they study the past in the light of monuments, documents, and the evidences that archaeology can furnish; they do not theorize, but they affirm what they have found. This is the basis of progress. The negative critics are theorists, without facts; they distort even the facts known, and construct theories the most discordant, the most illogical, and the most destructive. It is quite impossible to build anything on such a basis of hay and stubble, nor is anything built. The palace is burned, but not replaced; the temple is in ashes, but the foundation for another sanctuary is not laid. To call this negative work progressive is hypocrisy in language and exhibits insensibility to truth.

It may be said, it is said, that conservative critics reverence too much the Christian fathers, and that their views are permitted to exercise too great an influence upon them. It is the credit of conservatism that it is reverential; it is the shame of negativism that it is not only without reverence, but it is at times dishonorable and blasphemous. However, conservatism is not weighed down with reverent traditions, as is alleged, nor is it incapable of disowning with inherited views when once they are actually overthrown by verified facts in the sphere to which they belong. Conservatism is unwilling to bid adieu to the fathers because they are fathers; or to eschew tradition because it is tradition. Given a reason for an advance, and every conservative makes the advance.

This in part answers the oft-repeated statement that conservative criticism is opposed to all investi-

gation into so-called traditional views, and is therefore an obstacle to the broadest scholarship. It may be added that it distinguishes between investigation and speculation, between theories and facts. It favors investigation, but it does not favor mere speculation. It does not object to facts, but it does object to theories when proposed as a substitute for facts. It believes in progress, but on the right basis. It believes in holding on to what has been achieved unless it can be shown that past achievements in literature and biblical research are unfounded and cannot stand. It believes in free thought, but not in illogical thought; in truth, but not in error; in the Bible, but not in a theory of the Bible. As a class, conservative critics hold that it is more in accordance with verified history to believe that Moses existed and that by him came the law, than that he was a legendary being and his institutions were the purest fiction. Fortunately, the Old Testament (Malachi 4: 4) cannot close without a tribute to Moses, and the transfiguration (Mark 9) could not have happened without him. The conservatives are progressive because they go straight to the facts; they are loyal to the faith "once delivered," because they do not deny the biblical system; they are logical, because they harmonize and do not subvert the system. The aim of conservative criticism is the protection of the biblical system from reconstruction or destruction. Gladstone protects the system; Wellhausen overturns it. Who is progressive? Brusch defends the system; Pfeiffer assails it. Who is progressive?

## 3. Conservative criticism claims

## An Historical Basis

and is, therefore, entitled to great consideration. It appeals to history in proof of nearly all the positions it assumes, and is quite willing that evidence from that source shall, so far as it is applicable, determine the questions in issue. It quotes biblical history as though it were authentic and reliable. This ought to secure it the greatest favor with those who are applying historical tests to every problem; but negative critics dispute the accuracy of biblical history. It appears that some of them dispute it because it is biblical history, for the reasons they assign for rejecting it as most childish and very inaccurate. We inquire of Schrader, Brugach, Delitzsch, and Sayce a few months since, if in their examination of monuments, papyrus rolls, and archaeological remains in Assyria and Egypt, they discovered any discrepancy with the biblical records, and, excepting a few errors in chronology, they maintained that the biblical history was corroborated in its details by the indisputable records of contemporaneous nations. We, therefore, appropriate these evidences and confront negative critics with a history they cannot transform into legend.

In this process of corroboration it is seen that conservative criticism respects, inquires into, and accepts the facts of profane as well as sacred history. Moses is not our only historian, but Nebuchadnezzar, the kings of Egypt, the recorders of Nineveh, and the writers of Moab are consulted and compared with the Old Testament historians before the verdict respecting the latter is formed. Who can object to this process, or this basis? Negative criticism rests upon no such foundation, and proves its propositions by no such appeal to history. It denies the authenticity of the biblical records and frames its theories accordingly.

The allegation is made that conservative criticism relies upon tradition rather than history, and that investigations are modifying and destroying the traditional religion. We have noted that investigations are sustaining the biblical history, and that in that particular negative criticism is rebuked and overthrown. In respect to tradition, some things may be written in its favor, though it plays a less important part in the biblical sphere than is alleged. It must be remembered that during the Old Testament period tradition was an authorized mode of communication from one generation to another of important histories, laws, and religions. It was in as high repute as the laws themselves. Some traditions were oral, others were written; but in either case they were authentic, correct, and unimpeachable. It is susceptible of proof that the traditions, oral and written, that apportioned to Israelitish law, history and religion, were as jealously guarded and as faithfully and incorruptibly transmitted from one period to another as the original institutions of Moses and the original facts of the Pentateuch. The rebellion against the authority of the Israelitish traditions is as unreasonable as the rebellion against Moses and the Pentateuch.

Besides, it is well to remind the negative critics that, with all their alleged aversion for tradition, they resort to it whenever it may be used in their behalf, and then they glorify its authority. Without tradition they would be in the wilderness most of the time. As to the Hebrew language, what but tradition assigns the square character to Ezra? What led the critics to assume that the Book of the Law found by Hilkiah was the veritable book of Deuteronomy? There is not a shred of history, nor a single line of Scripture, that can be twisted into support of the assumption. Professor Rawlinson holds that Josiah, before the discovery in the temple rubbish, had read detached portions of the law; but that when Hilkiah laid before him the whole law, or the substantial portions of the Pentateuchal books, he was overpowered and was led to project his reformation on the Pentateuchal codes rather than upon a Deuteronomic edition. To this the critics have not replied. In many other particulars the critics have been building, not upon history, nor even well-authenticated tradition, but upon perverted and suspicious testimony, and upon their own inventions of the facts needed to give color to their theories. To this extremity conservative criticism has not been reduced.

## 4. Conservative criticism claims

**Magnificent and Successful Leadership.** We are not unmindful of the scholarship of those who expend themselves in impugning the historic faith, but it is time, because it is true, to say that it has been greatly overrated. The tendency is common to exalt the abilities of destructionists. It is usually supposed that if one antagonizes Christianity, or rejects a particular creed, one is governed by a very weighty reason for so doing, and that a change of faith indicates superior breadth of brain. It is not time to correct such an impression?

The scholarship of the world is not with the infidel, the atheist, the pantheist, the pessimist, or the rationalist. It is to be found among the defenders of Christianity and those in sympathy with its broad revelations of God and man. The negative critics of Germany are not the only scholars of Germany. Wellhausen has not the reputation of being eruditus, or possessing more than the ordinary capacity of a thinker. Socin is bold, but not profound; radical, but not logical or consistent. Dillmann is a great scholar, but he is no longer the leader of a party. Pfeiffer, broader than any of them, finds it impossible to revive the authority of Baur in criticism. On the other hand, such thinkers as Weiss, Luthardt, Köstlin, Strack, Harnack, Heinze, Brugach, Herrmann, and Schrader, compel admiration for the breadth of their learning and the energy of their leadership in behalf of evangelical truth. We do not underrate Driver, Cheyne, W. Robertson Smith, Ryle, Bruce and Dods; but Jewett, Sayce, Rawlinson, Margoliouth, Freeman, Moulton, Forbes, Drummmond, Gladstone, McCosh, Green, Strong, Harman, Townsend, and a rallying host in this country, are at the front to meet these antagonists and challenge every inch of ground they assume to possess. It is simply glorious to witness the orthodoxy party in England triumphing at every point and flattening to flight the theorists of the reconstruction school—Gladstone has ground the Wellhausen theory to powder; Margoliouth has uprooted the "second theory" of the book of Daniel; Forbes has established the single authorship of Daniel; and Sayce is buttressing the Pentateuch with the archaeology of the centuries.

Conservative criticism has nothing to fear in the contest forced upon it, except that many honest souls, peradventure believing in the definitive conclusions of the negative critics, or supposing that orthodoxy is

illiberal and unwilling to afford opportunities for inquiry, may be turned from the faith under which they were reared, to find at last that its warnings were true, that its claims were founded in history, and that its achievements had for their inspiration the blessings of Providence and the religion of the Son of God.

## TEN ARCHANGELS.

Mount St. Elias, Fairweather, Baker, Rainier, Adams, Heiles, Hood, Jefferson, Pitt, Shasta.

Ten archangels watch the land  
White with snow and gray with sand,  
Servants of the Lord of Hosts,  
On our mellow sunsets coast.

In their robes are starry gems,  
On their forehead diadems;  
Far aloft their fashions flame,  
Taught of God what they proclaim.

They the past have not forgot,  
They were here when man was not;  
They foresee the coming years,  
With the blisses the tears.

Who ascends these orders hears;  
At their summits God appears,  
And His hosts encamp with Him,  
On the whole horizon's rim.

Mystery of blue and white,  
Purple shadows, saffron light,  
One of God's thrones stands Mount Hood.  
Work which God pronounces good.

— Joseph Cook:

Steamer Sehome, Puget Sound, opposite Mount Baker, at sunset, Nov. 6, 1886.

## ACKNOWLEDGMENT FROM DR. BUTLER.

RECEIVED with thanks from the following sources, on behalf of the fund for building village chapels in India, during the past quarter:—

Mrs. C. F. Kellogg, Seattle, Wash., .....	\$400
E. A. Thomas, .....	100
Caroline S. Harper, New York, .....	10
Geo. P. Cox, Malden, .....	50
Mary C. Waite, .....	50
Sarah J. Hill, Hyde Park, .....	50
E. H. Baldwin, Kan., .....	50
John B. Higgins, Boston, .....	50
Dr. and Mrs. Huntington, .....	25
Mrs. Herbert A. Speare, Newton Centre, .....	10
Mrs. H. Sawyer, Norwich, N. H., .....	5
Previously acknowledged in ZION'S HERALD, .....	2,753
Total, .....	5,838

Satisfied that these chapels will all prove an important help to the work of the Woman's Foreign Missionary Society, by affording them a shelter and centre for their labors among the women of the towns and villages where these chapels are erected, and also the co-operation of the wife of the native pastor to be attached to each, I placed the matter before the General Executive Committee of the W. F. M. S. at their late annual meeting at Wilkesbarre, and asked them to grant us such help as they could now render in aid of our effort. They very kindly recognized the claim presented, and voted us \$500, to be raised proportionately by the secretaries of the different Branches as early in the year as possible. The first portion, and a little longer, that we may complete our effort for the salvation of these people by increasing this Chapel Fund so as to accomplish similar work elsewhere. Amen!

take care of themselves, and though generally poor, have their hearts set on self support as a church, and pay fees for the schooling of their children. Dr. Parker writes me, under date of October 15—ten weeks after the dedication—that they had held their quarterly conference, and these new Christians and new officials themselves proposed that this new church be put upon a self-supporting basis at once. A few of them feared that so soon this might be beyond their strength, and proposed that five rupess per month be received from the Missionary Society; but this was voted down, and all agreed to take the entire burden on themselves. The good native pastor, Rev. Bala Dass, cheerfully accepted the plan, and all was completed. A noble-hearted brother, second master of the High School of Moradabad, agrees to serve them as Sunday-school superintendent, and stay with them till they grow strong; and good Dr. Sheldon—one of the lady missionaries—will, it is understood, worship with them and aid them all she can. Six months ago all we had there was a little congregation under a tree! Now we have a chapel, over 70 members, conversions, two Christian day-schools, a Sunday-school, a rejoicing people, and self-support! God has indeed justified and blessed our effort. The happy Doctor finished up his letter by saying to me: "This chapel has been a birthplace of souls from the day we opened it. If God hears prayer for all your chapels in this same way, your harvest will be grand. I do not believe even your faith reached this point so early for your first church. Praise the Lord! This is a grand work."

But, brethren and sisters, I do not take this credit to myself. It was you who responded so far to my appeals for the aid necessary, to whom God will give the credit "in that day." God bless you! And now may others come forward and help a little more and a little longer, that we may complete our effort for the salvation of these people by increasing this Chapel Fund so as to accomplish similar work elsewhere. Amen!

## Newton Centre, P. O. Box 310.

## The Conferences.

## NEW HAMPSHIRE CONFERENCE.

## Dover District.

The missionary apportionment at First Church, Salem, was \$30, and the church raised \$60. Two united with the church last communion. The parsonage property has been thoroughly repaired and painted, and a new fence is being built around the lot. Rev. John C. Langford is pastor.

Rev. Thomas Tyrie gave a very interesting and profitable lecture in the First Church, Manchester, on Tuesday evening, Dec. 2; subject, "Isaachar as the Man of the Times." An excellent audience was present, among them a large number of young people.

We are sorry to lose Bro. Morgan, who has gone to the East Maine Conference, was one of our boys, and we supposed was here to stay. We wish him great success as he goes "Down East."

## Concord District.

The fire that came near destroying the beautiful new church at Lancaster, was very unfortunate. Its discovery was timely, or those who sacrificed to build the present house would have been called to a new sacrifice.

B.

## VERMONT CONFERENCE.

## Springfield District.

A permanent supply has at length been obtained for the vacant pulpit at Bradford in the person of Rev. J. A. Clark, a member of the New Brunswick Conference. Mr. Clark comes well endorsed by those who know him, including the president of his Conference. He commenced his labors with the first Sunday in December. His appointment to fill out the Conference year can scarcely fail of giving the highest satisfaction to all the members of the parish.

An unlooked for vacancy has just now occurred at Barnard. Rev. G. W. Wright, who was transferred by Bishop Ninde at the last session of the New England Southern Conference and stationed at Barnard, where he has given eminent satisfaction, has just accepted a call to the pastorate of the First Congregational Church of Needham, all over Japan. Will God in very deed dwell upon the earth? Behold the heaven of heavens cannot contain Thee; how much less these little, miserable, dingy, dark pens, that we have not "built," but rented for a few "cash." How well I know what he means by these references and the embarrassment that they are to real spiritual work in a mission among either heathen or Romanists! And how fully justified is the editor who prints the Doctor's last testimony above, in adding, "It would be very appropriate if at home and in Japan we might have a church extension movement as a Dr. C. S. Long memoria!"

When I reflect on what each of these chapels for which I have pleaded will be to our work in the Gangetic Valley, and that our converts will no longer be at the mercy of a Hindoo priest who exulted in their unshaven condition, I do thank God and take courage for our work. At last they are in a place of their own, humble, it is true, but tidy, sacred and clean, and where they can meet at all times and get "shorting happy," if they feel like it, without being annoyed; truly "under their own vine and fig-tree, and none making them afraid" that they shall be disturbed or disturbed by the foes of their blessed Saviour.

Allow me to add evidence on this point which cannot be doubted. In a late *Christian Advocate*, Bishop Walden, describing his recent visit to our work in South America, and the great value of places of worship there, covers this very ground, and what he writes is just as true of a heathen land as it is of a Roman Catholic country. He says:—

A long step to our town success in a Romanist country is to obtain public services from a residence or business building to a recognized house of worship. To the Romanists' worship is associated with a special and consecrated place. Because of this a Protestant seems to think that it is necessary to spend money on the church building, and that the building of a church extension for foreign missions is a waste of money. It must be so; the world cannot wait for native converts to inaugurate the era of church-building in any mission. American Methodism aids church-building in her mission fields in the South and West; there are more urgent reasons for doing this in the foreign fields into which she has been providentially led.

Good news reaches the writer from Woodstock. The spirit of God is abroad in the community, and some are seeking the Lord. The services of the church are growing in number and interest. Pastor Clapp is abundant in labor, and is full of hope for an extensive work.

Pastor Tucker, at Wilmington, is again suffering from a temporary illness which wholly lays him aside from his parish duties. Having been absent from his charge for nearly three weeks, visiting New York

Evil; its Source and Office

The December meeting of

was held in Franklin Hall,

most enjoyable occasion.

sat down to table and did full

supper provided.

The Rev. G. W. Cobb, of Campello,

ease and dignity. Mrs. Nellie

left the company with vocal

Rev. John Oldham offered

constitution, that would make

up one dollar per year, the sup-

pliers at cost. The purpose of

the privileges of the Union

for all the members of the church,

for action at the next meet-

ing presented the claims of

Campello. A gracious revi-

ving among these people. The mem-

ber-elect of Brockton, was

of the Union, and made a very

congratulated the Methodists of

so little support in behalf of no li-

cared in the recent election,

terms of the evil of the saloon.

Evening was Rev. William Nast

Gladstone, and his theme, "Re-

ligion needs to be said?" He was

the subject fitted the man, and

pointed to his hearers until, to

"it pinched." We were in the

thought "the day of Pentecost

did come, and we received a

spiritual work.

T. Patterson baptized four

Dec. 7. It was a most im-

pressive service. Over forty persons

church on probation, and still

now. Sister Patterson, who has

for months, reported at the

beginning of the year, an abundant entrance into the

God comfort and support our

— The Epworth League has

membership during the past

growing congregations and

interests make glad the heart of

Geisler.

third year of Rev. R. J. Kel-

ving in many respects the best,

wisdom that guided his return

to Conference expecting a

king. There is new life in the

ings, and current expenses are

special effort is being made to

one-half the \$1,200 debt upon

prospects of success.

Rev. F. P. Parkin baptized six,

connection, five on probation,

the last communion. In to

a full house on the theme, lieve."

Rev. H. A. Ridgway received

two or three others have recent-

ly joined.

John Oldham has recently held

meetings with encouraging re-

views, Geisler, Flocken and Baker

or him. Nine have united on

will doubtless follow.

Strolla by STARLIGHT AND SUNSHINE. By W. Hamilton Gibson. New York: Harper & Bros.

It goes without saying that when a volume is issued, the writing and illustrations of which are by Mr. Gibson, it will be difficult to find a more interesting or artistic holiday book. His descriptions of nature with his pen are all but rivaled, and his transcriptions of her with his brush cannot be surpassed. He is the literary man and the artist in unison, and the unity is harmonious. This volume is similar to his previous ones, and those who have seen them will wish this. He treats such delightful topics as "Night Witchery" and "Bird Cradles." The volume is very prettily bound, is printed on rich, heavy, gilt-edged paper, in open, clear type. It is a charming present for the holidays.

Lalla Room. New York: Frederick A. Stokes Company. Price, \$1.50.

This vignette edition of Thomas Moore's famous Oriental romance is illustrated with one hundred new illustrations, which are by Thomas McIlvaine, and are beautiful both in design and execution. The text of the edition is almost faultless, and the notes are full and complete. It is printed on clear, satin-finished paper, is handsomely bound, and is convenient in size.

Bunyan's Home. By John Brown, D. D. New York: E. P. Dutton & Co.

Among the many noteworthy and beautiful books for the holidays this one deserves particular attention, both for the text of the story and the illustrations, which are by Allan Barrand. The colored plates are exceptionally fine and clear. Dr. Brown, who is minister of the church at Bunyan Meeting, Bedford, has written in a most entertaining way of the place where lived the famous braver. He leads us all through the famous Bedford, and we feel a new thrill of pleasure as we recall the "Pilgrim's Progress" and "Grace Abounding." The volume is tastefully published in red, black, and gold.

English Poems. Illustrated with etchings by M. M. Taylor. Philadelphia: J. B. Lippincott Company. Price, \$2.50.

This handsome volume contains seventeen poems selected from English authors, some of whom are famous, like Wordsworth, Burns, Shelley, Cowper and Scott; and some of whom are less known to fame, like Cunningham, Davy and Talfourd. There are five very fine etchings, which are the chief value of the book, and which are really very artistic. The volume appears in brown and gold, album form.

From THE THAMES TO THE TROBACHS. By Mrs. E. H. Thompson. New York: Hunt & Eaton. Price, 50 cents.

This little volume gives impressions of travel in England and Scotland, and is in the

Epworth Readings for 1890-91. And as the

committee of the League select only one volume

for each year, it is an honor and a compliment

to the author of this book. For its purpose,

it is as excellent as could be desired, for it is

carefully packed with important and interest-

ing facts which Epworthers will read with

pleasure and profit. It is a capital book to

have at hand when an enjoyable literary

evening is desired. Mrs. Thompson has made

abundant and apt quotations from English

and American authors. The book is a small

volume of information and instruction.

Dreams Worth Telling. By Rev. Edward A. Rand. New York: Hunt & Eaton. Price, \$1.50.

In this very pretty holiday book, this well-

known writer for young people has told, in

her own way, some stories of more or less

familiar history of all lands and climes, as,

e. g., "The Story of Guy Fawkes' Day,"

"The Story of Two Iron-clads," "The Story

of the Relief of Lucknow." These logs for

Yule-tide as he calls the stories are short;

and the whole, an excellent one, and

one of the best.

One Little Maid. By Elizabeth Preston

Allan. Price, \$1.50.

This is a sprightly story which will be very

fascinating reading for the girls. A mission-

ary's daughter in Japan is sent to spend a

year in America at a wealthy girl's boarding

## Our Book Table.

**THE IMPREGNABLE ROCK OF HOLY SCRIPTURE.** By the Rt. Hon. W. E. Gladstone, M. P. Philadelphia: John D. Watt.

During the last twelve months nothing has been written of a religious character which has attracted such a wide-spread interest and attention as the articles which Mr. Gladstone has written for the *Sunday School Times*, and which have appeared in book form thoroughly revised and emended. Mr. Gladstone's papers cover almost entirely a discussion of the Old Testament, and some of the more difficult problems in connection with it. Perhaps the strongest chapter in the volume is the sixth, "On the Recent Corroboration of Scripture from the Regions of History and Natural Science." While undoubtedly critical, Mr. Gladstone has yet written in a style so simple and popular that any can read and understand. The book will probably be in great demand.

Fra Lippo Lippi: A Romance. By Margaret Vere Farrington. G. P. Putnam's Sons: New York. Price, \$2.50.

A charming story, Fra Lippo Lippi is a Carmelite monk and a painter whose praises even, the hot-headed Florentines sang.

His frescoes were everywhere admired. He did not wish to be a monk. The poverty of his aunt forced her to place him in the Carmine. He loved the open, free life of nature and the joyous spirit of independence.

The book furnishes a discriminating study in character. The life of Fra Lippo is deftly unfolded. While painting the chapel of the Convent of St. Margaret he fell in love with the beautiful novice, Lucrezia Buti, and — well, that is one of the delightful elements in the story, which must be read to be enjoyed. Then there are the sadness and the misery which spring from jealousy, and the end is wrapped in clouds.

**NEW ENGLAND BREAKFAST BREADS; LUNCH-AND-BISCUITS.** By Lydia Gray Sweet. Lee & Shepard: Boston. Price, \$1.

Bound in faint-colored linen, with artistic lettering in brown on both oblong covers, this new applicant for the housewife's favor is certainly very inviting. The contents are no less attractive, a page being devoted to each recipe, printed in large, clear type. Nearly all these excellent recipes have been used in one New England family several years, many of them half a century. The directions are explicit and particularly helpful to the young, inexperienced housekeeper, to whom this book would certainly be a valuable present at Christmas. The frontispiece illustration, by L. M. F., is the interior of an old-fashioned New England kitchen.

**Family MANNERS.** By Elizabeth Glover. Thomas Y. Crowell & Co.: New York. Price, 30 cents.

In this attractive little brochure, which is published in the same style as Miss Glover's other breezy sketches, we meet again that pleasant and sensible little dressmaker, Miss Pitts, whose earnest, practical, witty words ought to fall on fruitful soil and grow up to blossom in beautiful deeds of courtesy.

**THE CENTURY.** May, 1890, to October, 1890. The Century Co.: New York.

In this old series this is the fortieth volume of this rich, monthly, neatly and tastefully bound. There are nearly one thousand pages of good reading matter as can be found, of a pleasing variety, and of all kinds, from little scraps of wit to long articles of description. During the months covered there are few, if any, new articles.

**CHRISTMAS SERMON.** By Rev. Phillips Brooks. E. P. Dutton & Co.: New York. Price, 50 cents.

Friends and admirers of the beloved rector of Trinity Church, Boston, will be eager to possess this dainty, paper-covered book, with blue and gilt designs on the cover, which contains an able and helpful Christmas sermon.

**THE SUNNY SIDE OF BEREWICK.** By Rev. Charles E. Codman. Boston: J. G. Cupples Co. Price, 50 cents.

In this little volume, issued in parchment paper covers, the author beautifully sets forth, for the consolation of mourning ones, "The Sunny Side of Bereavement," as illustrated in Tennyson's "In Memoriam," in six chapters: "The Bereavement," "Grief and Despair," "Will-o'-the-Wisp Lights," "The Lesser Lights," "The Great Lights," "Comfort, Resignation and Peace." For a sorrowing friend nothing could be more appropriate, or more comforting and helpful.

**A CHRISTMAS SERMON.** By Rev. Phillips Brooks. E. P. Dutton & Co.: New York. Price, 50 cents.

Friends and admirers of the beloved rector of Trinity Church, Boston, will be eager to possess this dainty, paper-covered book, with blue and gilt designs on the cover, which contains an able and helpful Christmas sermon.

**Magazines and Periodicals.**

The frontispiece of the *Magazine of Art* for December is an etching by James Dobie of George Frederick Watts' masterpiece, "Fatima Morgan." Another notable illustration of this number is "A Distinguished Member of a Humane Society," engraved from Sir Edmond Landseer's famous painting by P. K. Kaehlmann. It is the picture of "Paul Fry," a splendid Newfoundland dog. The opening paper is, "Warwick Castle and its Art Treasures," fully illustrated. A very entertaining article is, "A Great Painter of Cats," by M. H. Spielmann, being an account of the celebrated Dutch painter, Mme. Henriette Ronner. Mr. William Black, the popular novelist, contributes an article on "The Illustration of Books," from the author's point of view. The "Notes" cover the arts of two hemispheres. Cassell Publishing Company: 101 and 102 Fourth Ave., New York.

**THE KNIGHTS OF SANDY HOLLOW.** By Mary B. Sleight. Price, \$1.50.

The "Knights" were originally a band of eight or ten boys in a dull fishing village, who united for mischief of all kinds, becoming a terror to the neighborhood. How a devoted and attractive young girl, seconded by a cheery theological student, succeeded in helping these lawless boys to become knights instead of false ones, is interestingly told in this volume, which the boys will all be eager to read.

**ASATHE'S TEN THOUSAND.** By Mary E. Bennett. Price, \$1.50.

This book is a most suggestive study of the "labor question." The author describes the condition of affairs in a manufacturing town, where one man is the owner and sole director of a large business which he has built up himself. He owns the village as well as the mills, and his educated sons and daughters form a striking contrast to the mill hands. The latter, abetted by outsiders, finally stir up a strike, which results disastrously to both sides. Neither wins a victory, but the popular novel, "The Swing," and the other a richly colored picture, "Little Jack Horner," after the original painting by J. Van Beers, suitable for framing for the children's room. The price of this number is 50 cents. Ingram Brothers: New York, Judge Building, Fifth Avenue and Sixteenth Street.

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# Zion's Herald.

WEDNESDAY, DEC. 17, 1890.

(Entered at the Post-office, Boston, Mass., as second-class matter.)

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**IRON-CLAD PLEDGES FOR EAR-  
NEST CHRISTIANS.**

The extent to which specific pledges are resorted to in moral and religious work, is phenomenal. We have been familiar with covenants as bases of membership in the churches of different denominations; but all these have been formulated in very general terms, requiring promises of consecration, fidelity, liberality, etc. The new order of things reduces these general promises to specifications. It asks for abstention from the use of intoxicating liquors, from tobacco, from profanity, for the giving of a specified sum per week for benevolent purposes, for attendance at and participation in prayer-meetings in given ways—in remarks, in prayers. Hitherto the temperance reform has had a monopoly of the use of a pledge. More recently, pledges have been adopted in practical church work; by Yoke Fellows' Bands and Bible classes in the local church; by denominational and inter-denominational young people's societies; by reform movements other than the temperance reform, such as the White Cross and White Shield organizations for social purity; and by evangelists in revivals. In every instance within our knowledge—and we have made a special study of the subject—pledges have been found to be new agencies of growth and progress. They are advance tests of sincerity and earnestness. They reduce the whole matter at issue to a business basis. They leave a loop-hole for reasons, but none for excuses, in refraining from doing the things promised. They provide for a general course of action, with allowable exceptions.

The subject is one which admits of study on an inductive basis. If our readers will look into the successful "People's Churches," they will find that many of the branch organizations and sub-divisions of workers are pledged in an exacting way. They will find that the rule which inference draws from experience is: "The stronger and more detailed the pledge, the greater the success."

Dr. Toy's book traces the progress of thought—thought about God, angels and demons, man in his sin and redemption, ethics, the kingdom of God, and eschatology—through these obscure ages. Others have given us the institutional and political history of the holy people, the shell of the nation; but the most important feature in the Israelitish history is found in the ideas bound up in the theocracy. These are given by our author as originally announced to the people in their progressive development until they became a part of the evangelical system.

Want of space forbids more than a passing reference to the specific lines of thought traced by the author. The theocratic idea embodied in the kingdom of God passes through four stages: the national, the prophetic and ethical nationalism, the apocalyptic conception of special interposition in behalf of the chosen people, and then the idea merged into the spiritual reign of Christ as given in the gospels and epistles. What was at first the religion of a small tribe expanded, like the Arab's tent, to shelter nations and the world. This fact implies a conquering power in the dominant faith.

"The present indications are," our author concludes, "that a few great religions will in time control the whole world. Buddhism, Christianity and Islam now occupy a great part of the globe, and the last two are advancing in various directions. The majority of barbarous religions have shown themselves unable to hold their ground against the inroads of intellectually and ethically superior faiths. As between these three great religions there can be little doubt as to where the prospect of victory lies. Religion follows in the wake of social progress, and it is this last that determines the relations among nations. Christianity (say nothing of its moral and spiritual superiority) is the religion of the great civilized and Christianizing nations of the world, in whose hands are science and philosophy, literature and art, political and social progress. European and American civilization, in its gradual encroachment on the other peoples of the world, necessarily carries along and plants Christianity."

Dr. M. J. CRAMER describes "The Trendency of Modern Science."

DR. EVERETT S. STACKPOLE, of Italy, writes of the Passion Play at Oberammergau, which he has witnessed.

REV. REUEN THOMAS, D. D., contributes an especially pertinent article for our young readers on "Manliness."

The New Year's Greetings to the Epworth League from representative Methodists are already on file.

DR. MARK TRAFTON, from long and remarkable experience, has written upon "Combined Revival Work."

The Symposium on "Holiness," by DR. GEORGE S. CHADBORNE, DR. C. F. ALLEN, REV. WALTER ELA, H. E. FROHOCK, J. M. DURRELL, and W. S. SMITHERS, has been received, and will appear early in January.

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CHAPLAIN LOUIS N. BEAUDRY has told of his "First Time under Fire."

DR. EMORY J. HAYNES has written of "Harp and Crown."

PROFESSOR W. A. WRIGHT has con-

tributed a critical estimate of Franz Delitzsch, the great Biblical scholar.

DR. HOWARD HENDERSON has forwarded a pertinent article on "Religious Limits of Accumulation."

"The Review of the Year," carefully prepared as a summary of important events connected with Church and State, is ready for the last issue of the year.

The following sermons await publication: DR. THEODORE CUYLER, on "Christian Recreation and Un-Christian Amusement"; DR. J. A. M. CHAPMAN, on "Following Christ"; DR. O. P. GIFFORD, on "The Mystery of Godliness." During the session of the Jess Lee Centennial in this city, REV. JAMES H. Ross, the able minister of the Franklin Street Congregational Church in Somerville, preached a very appreciative and discriminating discourse on "Historic Methodism Illustrative of Primitive Christianity." The manuscript of this sermon has been secured, and it will be printed at an early date.

But lack of space forbids that we make further mention of contributions and special articles in hand for every department of our paper. For the Family page, for the League issue, upon temperance reform, and concerning current and vital questions, we have an equally generous and able supply.

Our readers will not fail to make the distinction that this list includes only matter now upon our table, which is but awaiting opportunity for insertion.

**IN HAND.**

The Northwestern Christian Advocate of Chicago kindly characterizes ZION'S HERALD as a paper that keeps its promises with its readers. It is not always possible to do this, because the distinguished writers who contract in good faith to supply certain contributions, may not be able, on account of overwork or other reasons, to fulfill their agreement. The best evidence, therefore, of what a paper will be in its future is what it really is in its present, and the spirit and purpose which animates the management.

It will interest and gratify our readers to know that we have the following contributions in hand, and that they will appear at the earliest moment.

MISS FRANCES WILLARD has written three articles, reminisciental in character, describing important events in her life, with mention of persons connected therewith.

EX-GOV. JOHN EVANS, of Denver, who has been in every General Conference since laymen were admitted, writes about "Ecclesiastical Politics" from the standpoint of personal observation.

PROFESSOR L. T. TOWNSEND sends the first of a series of articles upon his observations in Mexico.

DR. G. M. STEELE has written, by special request, upon Frederick William Robertson, of Brighton, England.

PROFESSOR H. C. SHELDON furnishes a very critical paper upon "Hierarchical Mysticism."

PRESIDENT D. H. WHEELER contributes an able discussion upon "Our Higher Education."

DR. RICHARD WHEATLEY has written in his most interesting vein upon "Genius."

DR. M. J. CRAMER describes "The Trendency of Modern Science."

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**PROF. TOY'S "JUDAISM AND CHRISTIANITY."**

"Judaism and Christianity," just issued from the press of Little & Brown, is a learned and suggestive work, in which the author, Prof. Toy of Harvard University, outlines the progress of religious thought from the old to the new dispensation. He attempts to bridge the chasm from the prophets to the advent, and thus to connect the beliefs of an earlier period with those in the days of Christ and His apostles. The main lines of progress are brought out with the clearness and distinctness possible with the material at present accessible. The author belongs to the rationalistic school of higher criticism. Though critical, siftting his material and scrutinizing his authorities, he writes in a judicial temper and in a style at once clear, elegant and vigorous. The thoughtful student of theology will read with pleasure, whether or not he accepts all the author's conclusions.

The period of which the volume treats, extending from the days of Ezra, or "the distinct legal organization of the Jewish people, to the close of the New Testament canon," is one of peculiar interest and at the same time one little studied, even by the intelligent body of Christian men, while to the large class it is a *terra incognita*. The apocryphal writers sandwiched between the Old and New Testaments are seldom read, even when bound up in the old family Bible, and without these we cannot know the times in which they treat. To illustrate the subject in hand, Prof. Toy resorts to this great storehouse of intermediate literature. Even though of doubtful authority with the church as compared with the canonical books, they give evidence of the beliefs and usages of the times in which they were written.

The volume is a study of the progress of religious thought. Revelation is not a reservoir of truth, as some fondly suppose; it is a continuous unfolding of the divine character and purpose to the intelligent universe. The holy books comprised in the volume we call the Bible, contain a partial account of this revelation. The truth given in Paradise was not complete; the germ was to be unfolded in the history of the ages. The evolution is as important as the original deposition, and without it we have not the full measure of the message. No other such leap was ever taken, in the study of the Bible or Christianity, as when it was taken up historically.

Edwards made an important departure when he began the study of redemption in its history and traced minutely the several stages in the majestic progression.

Prof. Toy's book traces the progress of thought—thought about God, angels and demons, man in his sin and redemption, ethics, the kingdom of God, and eschatology—through these obscure ages. Others have given us the institutional and political history of the holy people, the shell of the nation; but the most important feature in the Israelitish history is found in the ideas bound up in the theocracy. These are given by our author as originally announced to the people in their progressive development until they became a part of the evangelical system.

The audiences that listened to the General's two first addresses delivered on successive nights in London three weeks ago, were not such as he has accustomed to face, and it is not at all strange that in speaking in the crowded and enthusiastic meeting held in Exeter Hall, mainly made up of the well-to-do people of London, who were able and willing to pay two dollars and a half for admission, he felt constrained to confess a little embarrassment.

Persons who have read "In Darkest England" would infer that the founder of the Salvation Army is a man of considerable culture and of more average literary skill, but that is entirely a mistake. General Booth, as those who have any acquaintance with him well know, is a plain, practical man, far more remarkable for his indomitable courage, his intense religious earnestness, his faultless tact and unfailing good sense, than for anything like striking intellectual development or literary ability; and it is difficult to conceive of any one going farther afield than those who have started the fashion of comparing him with the great historic reformers of the world such as Wyclif, Luther and Wesley.

Whatever effect the strangeness of the situation at Exeter Hall may have had upon him at first, however, it did not interfere with the comprehensiveness and completeness of his vindication of his anti-poverty scheme. To those who regretted the denominational character of the movement and withheld practical aid and sympathy on that account, General Booth's reply is that the Lord might have chosen persons so well able to carry out the proposed program as the Salvation Army; but as He has not done so, it is not the part of wisdom to lead a hand to the Army and help them bear the responsibility with which the Lord has burdened them.

Others are troubled by scruples as to the autocratic method of management in Army affairs. These the General endeavours to console by reminding them that it was an autocratic government that brought Israel out of Egypt, and as he hoped to bring millions of slaves out of the house of bondage, perhaps the government that was best for the Israelites was best for the Salvation Army. But in truth "the Army is a pure democracy. The people govern, though they do not vote. Their government is a government after the fashion of the cream; the cream rises to the top, the cream governs and the blue milk at the bottom will have it so."

General Booth has no faith in the popular vote in things religious. "What is wanted," he says, "for the governing of a bank, or a nation, or for the winning of a battle, is a man to manage. If a committee had had the building of the Ark, it would not have been finished to-day." "What could I do," he asks, "if I had to please a Baptist, and a Primitive Methodist, and a Wesleyan, and a High Churchman, and a Broad Churchman, and a Low Churchman, and a Catholic, and an Agnostic, and a Socialist? I do not get much sleep now; what should I get then?"

General Booth has no faith in the progressive features of the age. He was greatly benefited by the brief, terse, pithy sketches on the first page. The notes on the Sunday-school lesson are the best help he can get, and he uses them in preference to all others. He believed in the Hymn Book, worked for it, and every year added some new subscribers. He would like to see more church news from East Maine, and the editor more frequently in Bangor.

Rev. C. M. Pendexter rejoiced in the privilege of meeting such a noble class of men as constituted the Association. It was the verdict of his people that ZION'S HERALD is an excellent paper; he was glad that it is abreast of the times, and that it stood up nobly on the affirmative side of the woman question. He wished the paper might be put at two dollars, and pay no commission.

Hon. L. W. Barton alluded pleasantly to the fact that he had met the editor in former years at a bar—but it was the Bar of Sullivan County court to which he saw him admitted as a lawyer. He liked the paper, especially the first and the editorial pages.

He should consider it one of the rare privileges of his life that he had been permitted to meet the grand men of the Wesleyan Association. He said he should go home to speak for ZION'S HERALD with a fresh enthusiasm.

and philosophy of the work, is Mr. W. T. Stead's.

The dark and dismal array of indisputable statistical facts; the melancholy and often pathetic recital of trials and hardships encountered, and sorrows, sufferings and privations patiently endured, of which the early portion of the book is largely composed, produced for a moment on the public conscience an effect very much like that of a galvanic shock; but precisely similar effects have been produced before without evoking a corresponding outflow of practical sympathy. Considering that the statesmen, political economists, men of wealth, and social and religious leaders of England have had this threatening problem of poverty and its attendant vices and miseries prominently before them for many years, the practical apathy with which the only feasible remedy has been generally received is, to say the least, discouraging. Instead of floating safely in the deep and smooth waters of an overflowing public gratitude and generosity, General Booth's "ark of salvation" seems to have struck the hard, unyielding rocks of denominational jealousy on the one hand and cold journalistic criticism on the other, almost as soon as launched. It is, however, quite fortunate for the English poor and for the cause of philanthropy generally that the inaugurator of the present movement is not a man to indulge in gilded dreams and fine-sounding theories either at his own or the public's expense. His public record has hitherto been of one unexampled success, and exhibits a series of ameliorative enterprises which have developed from small and unnoticed beginnings into institutions of great magnitude and wide-reaching benevolence. And now having called the attention of the English people to the menacing nature and colossal proportions of the social problem that confronts them, by the publication of his book, he is girding himself to the task of initiating practical measures to secure the funds required. He is shrewd enough to see that if the frozen channels of national charity are to be thawed wide open so as to bring him the warm, generous and substantial financial aid he needs, it must be by rousing personal appeals to the intelligence, heart and conscience of the people of England.

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Persons who have read "In Darkest England" would

to learn of the death, suffering borne with great honor, of Sister Patterson, wife of Holbrook. Her Dec. 12, was largely attended, presiding elder, Rev. L. B. Bates, the high Christian character of whom is known to all. Rev. Geo. W. Heath, and Rev. Mr. Bent, presiding elder, services. Her remains were interred for interment.

The telegram is just received, happy to announce the fact. Our information relative sources, however, was received from Boston.

have been seriously ill. On Preached yesterday, and collections."

*Daily Telegram* of Dec. 9 announcement that at the third of Trinity Church in previous evening with Dr. in the chair, Dr. W. H. pastor, was unanimous in with the church another

orth, the able pastor of

Middletown, Conn., will be, by special request, especially upon the re-

turning which are pressing so

an basis. The first of the

in the first issue for next

*Daily Telegraph* of the

a column and more to a delivered by Prof. A. S. Moody, speaking of his

"Play." We have read

interest, because the lecturer

on a clear and specific de-

object lesson as he saw it.

the same lecture with im-

Amherst and Wilbraham,

limited number of invita-

tion places.

Ramsay, D. D., of the Cen-

receiving a unanimous

to become the pastor of

church, this city, beginning

next year. He has given

use, subject, of course, to

bishops who will hold the

in interest. Dr. Ramsay is

successful minister of the

Methodist Church, and was an active

worker in the small society.

I soon became

deeply interested in him, and put him on a

course of theological reading.

He became a member of my family for a year, and

was added to the bonds of

friendship which were never sundered.

If I

was of any help to him, he was even more so

to me in my work. I found there a small

house of worship on leased ground.

He stood by me in my work, and

then a teacher, his parents were Con-

gregationists, while he was a

Methodist.

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I soon became

## The Family.

### A YEAR.

F. M. W.

A year for Thee, my Saviour,  
I lay at Thy feet with tears,  
The first in Thy blessed service,  
The best of all my years.

Thou stained with failure and losses,  
With sins both many and deep,  
Though filled with neglected crosses,  
I bring it to Thee to keep.

While passing bells are tolling  
For the year so well-nigh spent,  
I ask Thee to keep and to cleanse it,  
And I shall be well content.

And I ask Thee, O blessed Master,  
In all the years to come,  
Through sunshine or through disaster,  
At last to lead me home.

### THE IMMORTAL NOW.

Sit not blindfold, soul, and sigh  
For the immortal By-and-by!  
Dreamer, seek not heaven afar  
On the shores of some strange star!

"tis a star is — this, thine Earth!

Here the germ awakes to birth

Of God's sacred life in thee —

Hail of immortality!

Immost heaven its radiance pours  
Round thy windows, and thy doors

Ask not but thy heart is pure;

Waiting to drown out thy sin;

Offering them unfailing health,

Love's refreshment, boundless wealth.

Voices at thy life's gate say,

"Be immortal, Soul, to day!"

Then canst shut the splendor out;

Darren every room with doubt;

From the entering angels hide

Under tinsel webs of pride;

While the pure in heart behold

God in every flower unfold —

While the poor His kingdom share,

Reigning with Him everywhere.

Oh, let Christ and sunshine in!

Let His love its sweet way win!

Nothing human is too mean

To be immortalized;

Not a pleasure or a care,

But celestial robes may wear;

Impulse, thought, and action may

Live immortally to-day.

Balance not in scales of time

Desthless destinies subline!

What vague future can weigh down?

This green Now that is thine own?

Lore were miserly that gave

Only gifts beyond the grave.

Heaven makes every earth-plant thrive;

All things are in God alive.

Oh, the stifled bliss and mirth  
At the weary heart of Earth,

We, her children, might awake!

Some would from her break;

Tell, unfetters from its cage,

God's glad purpose would rehearse,

It with His we understand

Of creation — "It is good."

Soul, perceive thy perfect hour!

Let thy life burst into flower!

Heaven is opening to bestow

More than thou canst think or know.

Now to thy true height arise!

Enter now thy Paradise!

In to-day, to-morrow see!

Now is immortality!

— LUCY LARCOM, in *Christian Union*.

### THOUGHTS FOR THE THOUGHTFUL.

Zacchaeus had mounted the sycamore tree out of mere ingulfulness. He wanted to see how this Stranger looked — the color of his eyes, the length of his hair, the contour of his features, the height of His stature. "Come down," said Christ. So many people in this day get up into the tree of curiosity or speculation to see Christ. They ask a thousand queer questions about His divinity, about God's sovereignty, and the eternal decrees. They speculate and criticize, and hang on to the outside limb of a great sycamore. But they must come down from that if they want to be saved. We cannot be saved as philosophers, but as little children. — T. DeWitt Talmage.

The daily temptations which make every true life such a painful conflict from beginning to end, bring us constant opportunities for growth of character. Not to struggle is not to grow strong. The soldier's art can be learned and the soldier's honor can be won only on the field of battle. If you would grow into the beauty of the Master, you must accept the conflicts and fight the battles. You can have life easy if you will, by declining every struggle, but you will then get little out of life that is truly noble and worthy. The best things all lie beyond some battle-plain; you must fight your way across the field to get them. Heaven is only for those who overcome. None get the crown without the conflict save those who are called home in infancy and early childhood.

"Sure I must fight if I would reign."

— Bits of Pasture.

The dark brown mold's upturned  
By the sharp-pointed plow, —  
And we're a lesson learned.

My life is but a field;  
Stretched out beneath God's sky,  
Some harvest rich to yield.

Where grows the golden grain?  
Where faith? where sympathy?

In a furrow cut by pain.

— REV. MATTHEW D. BARBOCK, in *S. S. Times*.

Still believing in the ideal, let us strive after it. Do not let us be pessimists even in judging of ourselves. Speaking of a country village, a great writer says that "life looked there at first like a dismal mixture of griping worldliness and vanity and drink; but looking closer you found some purity, gentleness, unselfishness, as you may have seen some scented geranium giving forth its wholesome odor amid blushing and glee." Oh, if there be evil in us, there is also good in us; and He who causes the delicate white blossom of the water-lily to breathe forth its immaculate sweetness, though its roots be in the river mud, can draw beauty and sweetness even out of such hearts as ours. It is His to save; it is ours to come to Him for salvation. Though we fall — though we fail seven times a day — yet let us never despair, never cease to try. God's promise is sure; and if we strive, in faith and prayer, He will at last beat down Satan under our feet. It is not His way to do things by halves. He will not, for His love is infinite — He will not be tired of pardoning the returning prodigal.

"Oh God, how long?

Put forth indeed Thy powerful right hand

While time is short, I reach the blessed land!"

Thus I am. Then God in pleasant speech and strong (which soon I shall forget).

"The man who, though his fights are all defeats,

Still fights,

Enters at last

The heavenly Jerusalem's rejoicing streets,

With glory more, and more triumphant rites

Than always conquering Joshua's when his blast

The fringed walls of Jericho downcast;

And lo! the glad surprise,

Of peace beyond surmise,

More than in common saints, forever in his eyes!"

Yes, my brethren, cease not to aim at the glorious ideal of the life "in Christ"; cease not to strive after Him from faith to faith.

For none who have tried have ever found the method fail; and none have ever succeeded who trusted only in their own strength. The promise is for you — however guilty you may have been, however abject you may be now.

"Though ye have lien among the pots, yet

shall ye be as the wings of a dove, that is covered with silver wings, and her feathers like gold." — Frederic W. Farrar, *D. D.*, F. R. S.

\* \* \*

Ah, what infinite sorrow men lay up for themselves in resisting the Divine will! If you fret and chafe against His appointments, making fault with Him because He has not given you another lot, some other partner for your life, some other companion to occupy, you cannot but be wretched. For at the bottom of all such dispositions, which fume as the waves of the sea, there lurks a feeling of disappointed pride, which thinks that it deserved some better treatment from God, and considers itself ill-used.

But who are we that we demand so fair and comfortable a lot — we whose first father was a gardener who stole his Master's fruit, who have sprung from the dust but yesterday, and who have piled Alps on Andes of repeated sin? Let us accept what God sends. The worst is ten thousand times better than we deserve. The hardest is the better evidence of a love which dares not spoil us. The whole is dictated and arranged by such wisdom as cannot for a single instant err. The shadow cast by that mighty Hand is dense and dark; its pressure is almost overwhelming. David cried, as he felt it, "Day and night Thy hand was heavy upon me, my moisture was turned into the drouth of summer." But bend beneath it. Its pressure may be felt in personal suffering, in rebuke, or shame, or punishment, or loss of property, or in some other form of chastisement, yet take each as another opportunity of putting into practice this injunction to humility: "Lie still, my soul, whatever God ordains is right and good; thou deservest nothing better; what right hast thou to be sitting at the royal table at all, when thou hast forfeited it for the swine's fare? If thou hast thy rights thou wouldst be now in the outer gloom." — Rev. F. B. Meyer.

### WORK AMONG OUR FOREIGN-BORN PEOPLE.

MRS. JENNIE FOWLER WILLING.

Secretary of Bureau for Immigrants, W. H. M. S.

"God hath made of one blood all nations of men."

OUR nation is nearly one-third of foreign birth or parentage. A half-million of immigrants come to us every year. Many of them enrich us with their trained muscle; some of them bring us the best morals; but the multitude of them are ignorant and superstitious. Among them are paupers, anarchists, criminals. There are many reasons why we should give them the Gospel of Christ.

1. *It is economical.* They are accessible because usually massed in our cities. In Cincinnati, 62 per cent. of the population are foreign-born; in Boston, 70 per cent.; in New York, 88 per cent.; in Chicago, 91 per cent. Missions are cheaper than police-courts, prayer-meetings than hangings. Where people are so many in our own land and tongue, they easily reach.

2. *It is patriotic.* Evangelized, these foreign-born become our nation's strength. Neglected, they are its direst peril. Through heredity they increase our pauperage and crime. They turn our Sabbath into a European holiday. They man our saloons; 75 per cent. of brewers, and 60 per cent. of saloon-keepers, are foreign-born.

3. *It is philanthropic.* They are human beings with human hopes and fears, loves and hates, capacities and possibilities. Many of them are in trouble on account of their own sins or the oppression and vice of others.

4. *It is Christian.* They are dear to Christ's heart, for He bought them with His blood. Every one of them may be a star in His crown. We have been slow to send them the Gospel, so God brings them to us by the million. "For love of Christ," as well as for our own souls' sake, we must capture them for our Lord.

The missionaries employed by our

Immigrants' Bureau

meet women and girls when they land. The poor creatures are scared, helpless, with the great sea between them and their mothers, hunted by the vilest who would drag them down to death and hell. We give them temporary shelter, protection, counsel, and help them find good safe homes. Mrs. Matthews, of New York, Mrs. Clark, of Boston, and Miss Boswell, of Philadelphia, with their excellent assistants, and our superior local committees, are doing noble work.

During the past year in the Immigrant Girls' Home, 27 State St., New York, 9,000 meals and 2,237 nights' lodgings have been provided, and 200 places found for services in good families. In the Home at 72 Marginal Street, East Boston, nearly 6,000 meals and 500 lodgings were furnished, and 100 were helped to find homes. In the Philadelphia Home, 967 Otsego St., during the six months of its work, 350 meals and 207 lodgings were provided, and 58 girls were given employment, making a total of 14,850 meals, 2,944 lodgings, and 358 girls placed at service. What an aggregate of comfort and safety for the 14,000 strangers within our gates!"

We need similar Homes in Baltimore and New Orleans. Most of our immigrants land in New York; yet those who come to other ports meet similar dangers, and need as certainly to be protected from them who lie in wait for their destruction.

In our Home immigrant girls are not only sheltered and instructed, but they are led to Christ. Many have been saved from the house of which Solomon says, "The dead are there, and the guests are in the depths of hell." Many look back to the Home as the dearest spot on earth, because there they found Jesus as their Saviour and Friend.

Our Italian Mission, though only ten months old, is very prosperous in spite of the strongest opposition. Now that we have rented a larger place, we expect the attendance greatly to increase. There are large numbers of Italians in New York. Their gentle, beautiful wives and daughters, like all women in Roman Catholic countries, know little of genuine respect and home love. They ask our missionary, "Do you really love us? We did not think any one would ever love us again, since we have left our mothers." We must this year open a Home for the training of Italian girls to become missionaries to their countrywomen, for love of Christ and beautiful Italy.

As soon as possible similar work must be established among the many nationalities in Great Britain, Germany, France, and elsewhere. The promise is for you — however guilty you may be now, however abject you may be now.

"Though ye have lien among the pots, yet

work. Every ambitious American feels his pulse quickened by our danger from the neglected masses. Every friend of humanity must see the need of helping the shiploads and colonies of foreigners. Every Christian must feel his heart throb with pity for the poor souls who are brought on shore from the wretched steerage of ocean steamers, "like dumb driven cattle," so filled are they with ignorance, superstition and vice.

Will not every one "lend a hand"? Send one dollar, or \$10,000, as you are able. Every dime will be thankfully received. We must pay off the debt on our Boston Home. We must have \$60,000 with which to buy a permanent place for our work in New York. Will you not lift your heart in prayer at 9 o'clock each evening for the blessing of our rich and loving Father upon this great work? So may we hope to help our country in her sore need. We may touch with gladness and purity lonely hearts and lonely homes both sides of the sea; and we may hear at last the Voice that is sweeter than heaven's best harmonies, saying to our eternal joy, "Inasmuch as ye did unto the least of these, ye did unto Me."

260 West 21st St., New York City.

### ABOUT WOMEN.

— Edna Lyall, the novelist, is hardly thirty. She is a demure and unassuming little woman who talks slowly and with hesitation. Much of her work is done on a typewriter.

— Mrs. Mary Goudkirk passes triumphantly that test of practical capacity, the ability to keep a hotel. She owns the largest caterer's business in the western division of Chicago, manages it, and is noted for the invention of new and popular designs in favors and dishes.

— Mrs. Garrett Anderson advises middle-aged and elderly women to play at ball for half an hour every day. French women of leisure use a daily gymnastic drill, with parallel bars, wooden horses, ropes, and ladders, and for that reason, Mrs. Anderson thinks they are much less subject to indigestion, rheumatism, vertigo, and other ills of advancing age than are English or American matrons in easy circumstances. — Harper's Bazaar.

— Miss F. A. Gray, of Belfast, Ire., is the second woman to obtain the degree of LL. D. in the British Empire. Educated at the Methodist College, Belfast, she was the premier student of Ireland, and double gold medalist at the national competition examination under the Intermediate Education Commission. She matriculated at the Royal University of Ireland with honors in modern languages. In 1888 she took the degree of B. A. in natural science, with honors in geology and physiology, and in 1889 she took the degree of LL. B. This year her LL. D. was granted her by Dublin University.

— Miss Frances Power Cobbe, author of many

books, is the second woman to obtain the degree of LL. B. in the British Empire. Educated at the Methodist College, Belfast, she was the premier student of Ireland, and double gold medalist at the national competition examination under the Intermediate Education Commission. She matriculated at the Royal University of Ireland with honors in modern languages. In 1888 she took the degree of B. A. in natural science,

friends may be expecting will appreciate the simplest a book, a souvenir made little thing which "love has In this state of things con- the other day — referring cerning and the deplorable — "there will be a decid- And I must admit that I .

Penelope's protest comes a one of my wide circle of, so noble, so suggestive, in the privilege of sharing

**RENA:** With the wish to- wards our friends, and to show off our gifts, comes to some of anxiety of preceding weeks of every nerve to obtain for them, the cutting down the cropping off of daily all our money may be en- nances not enhance the occa- sion when it arrives, see ways for the high and their income, and who can- not be positively good. In a funny column that stands like to tell one of my own- ship of good-will.

Who do not take Zion's own of "Thoughts for the many treasures. These are the words that will, I know, be sparkled with not even a It is enough that his pos- itively good. In a funny column that stands with it. "How often the which is, at least, good as a book with jests that are not even a good. Perhaps I blinks of time to fill worth a place in it.

Other I have found words of the one to whom I shall sparing them, I am brought by those of whom I think. I these: "it is not a good S. L. B.

times, I came across the following paragraph in the *Golden Yesterdays*, in which each year home, ever since we made out "lists" — slips have enumerated our members to select a very helpful and popular *rant-book* described below principle: —

and this is just the time want book," in which each year he reads that he wants one of one family. He has his mother puts down a list of machine to a lead pencil; the from a horse and carriage. Little Mary suggests a stamp of the sealings wax, while she sits, and signs. This book is open to all to receive all his wants; to get a quantity of trinket, and each is wise enough that will not take a long time, while, with the per- taining the purchase of are inclined to think that the unmitigated blessing."

\* \* \*

of a "cowboy party?" A

appeared in a New York such interesting reading, fun to the participants, that I told girls about it, thinking the holiday jollity, Christ-

the place of the "prizes" at

and a great deal of laughter in the family circle would

a house is selected, say the parlor, and to this a number according to the number of the members, to take part in the 50, or more. Then

about chairs, around table

the gun, get to following up

of fun, as they meet in all

and recross each other's

angled up in the threads, and

their experiences."

ing's Daughters will be very in the appended letter sent by to Mrs. Charlotte S. secretaries of the Order for the same reason that the Order may be rather late for any Circle and a box in time for Christmas of you could manage to get for New Year's day. I think, preacher, who thoroughly un- the Indian children, would be sort of contributions she makes any period of the year. She is, Oregon, to Mrs. Doolittle as

You will excuse my troubling

the 16th come this

secretary had been appointed, and

So I hasten to write, for I have

appointment, that I might solicit

from the King's Daughters

Order, belonging to a Circle

is connected with the Methodist

that, therefore, the

the people engaged in teaching,

a school where the only reading

the pupils is the school's

books. School books are

the people who brighten up the

the school's

teaching matter, to me, is

regulars let them come regu-

the name of the school. That

source of the supply, and I am

secure the children's submis-

after they have once had

if there are Circles all I know

papers and at irregular in-

to take the papers

have seldom found a game at

saw a game at

so far as I am able to

see, if I am able to

wish to see

the name of the school.

That

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FOR 1891.**

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36 Bromfield St., Boston.**

**Review of the Week.**

**Tuesday, December 9.**

— A \$1,75,000 sewerage system is reported to the Newton city government.

— Ex-Gov. Rice is improving under treatment at Rochester for his paralytic attack.

— The House passed the section of the McKinley bill for the rebate on tobacco.

— More than one hundred millions have been added to the circulation during the last nineteen months.

— Michael Davitt will go to Ireland to fight Parnell. Parnell will send a mission to the United States.

— The late Daniel B. Fayerweather, of New York, bequeathed over \$2,000,000 for educational purposes.

— The Irish land bill passes its second reading in the House of Commons, both factions of the Irish party voting against it.

— Ice companies on the Kennebec are preparing to begin ice cutting. It is now from six to eight inches thick and in fine condition.

— Louis A. Sanborn, of Saginaw, Mich., hitherto considered a model young man, has committed forgery to the extent of about \$30,000 and has fled.

— The assignees of Delamater & Co., at Medina, Penn., say the firm's total assets are \$472,549 and the liabilities are \$344,700. Delamater and his family have surrendered everything.

**Wednesday, December 10.**

— Lowell goes Democratic and discards no license by \$4,000 majority.

— A cyclone near Monroe, Ga., causes several deaths and injures property.

— Bullock to the amount of \$2,355,000 was sent from London yesterday to New York.

— Worcester goes Republican by an overwhelming majority and returns to license by 1,000 majority.

— Nathan Matthews, Jr., is elected mayor of Boston by 12,500 plurality, the city goes for license by 16,168, and the city council is Democratic in both branches.

— Failure of Whittier, Burdett & Young, wholesale clothiers, with estimated liabilities of \$1,000,000. Failure of G. W. Ingalls & Co., shoe dealers, with liabilities of \$200,000.

— Mr. Plumb introduces a free coinage bill in the Senate. Messrs. Berry and Daniel make vigorous speeches in opposition to the elections bill. The House defeats the resolution looking to the removal of General Grant's remains. An amendment bill is introduced.

**Thursday, December 11.**

— More gold was shipped from London yesterday for New York.

— The city of Edinburgh has withdrawn the freedom of the city recently presented to Parnell.

— Rev. Dr. J. H. Haynes is to preach in Music Hall hereafter over an independent, unsectarian, evangelical church.

— The Delaware, Lackawanna & Western throws thousands of miners out of work by an indefinite close-down.

— Much suffering is reported to exist among the people of Northwest Kansas, and the railroads have agreed to carry provisions free of charge.

— Parnell reached Dublin yesterday and was given a very enthusiastic welcome. He took possession of the office of the *United Ireland* newspaper, ousting the editors and putting in his own supporters. Later on the O'Brien faction broke open the office, smashed things generally, and at last accounts were in possession. Parnell addressed a large audience there.

**Friday, December 12.**

— The House passes the Fortifications appropriation bill.

— Dr. Weld has been elected president of Switzerland.

— Mr. Parnell is welcomed at Cork, but threatened at Mallow.

— No trace has yet been found of the missing Prof. Bancroft, of Providence.

— The Berdan Arms Co. gets \$65,000 in its suit against the United States.

— The Clark Thread mills in New Jersey have shut down, and 3,000 hands are idle.

— Mr. Parnell has again taken forcible possession of the office of the *United Ireland*.

— Five young ministers of the Pittsburgh Presbytery have been suspended for heresy.

— M. de Freycinet, Prime Minister and Minister of War, has been elected a member of the French Academy.

— An Arkansas man murdered five persons, including his wife and daughter, yesterday, and committed suicide.

— Hon. J. L. M. Iriby, a Farmers' Alliance man, has been elected U. S. Senator from South Carolina to succeed Wade Hampton.

— Benjamin F. Shaw, inventor of the loom to make the seamless hose, and the organizer of the Shaw Knit Stocking Company, died at Lowell yesterday.

**Saturday, December 13.**

— The Federation of Labor re-elects President Gompers.

— Delamater & Co. offer their creditors \$5 cents on the dollar.

— The President has been requested to issue the World's Fair proclamation.

— Joseph E. Boehm, the Austrian sculptor, died suddenly in London yesterday.

— William O'Brien, Timothy Harrington and T. D. Gill sail from New York for Europe.

— Claims to the extent of over \$5,000,000 have been allowed against the Charter Oak Insurance Company.

— Mrs. Fayerweather will contest her husband's will on the ground that too much is given to the executors.

— Parnell arrives in Kilkenny. A regular and a "suppressed" edition of *United Ireland* are to be printed in Dublin.

— The Druid Mills Manufacturing Company of Baltimore, one of the largest cotton duck manufacturers in the country, has suspended.

— Three thousand Sioux under Two Strike and Short Bull are marching in to Pine Ridge Agency from the Bad Lands; it is reported that many of the hostile Indians were killed in a factual fight.

**Monday, December 15.**

— Hundreds of deaths have occurred from smallpox in Guatemala.

— The trouble between the Porte and the Armenians in Constantinople has been settled.

— Secretary Widmon had a three hours' conference with a number of New York bankers on Saturday.

— Two engines and thirty-five freight cars were wrecked on the Buffalo, Rochester & Pittsburg railroad.

— Rev. Dr. Virgin preached an eloquent sermon at Park Street Church, and made a fine impression.

— The J. B. Barnaby Clothing Company of Providence suffered a loss of \$400,000 by fire Saturday afternoon.

— A decree has been issued at Pekin, announcing that the Emperor will grant a yearly audience to all foreign ministers.

— Yesterday was an exciting Sunday in Freshford, Tipperary and other places in Ireland. There were heated speeches, and fighting was nearly averted.

— The Brazilian Assembly yesterday began the discussion of the new constitution. President Da Fonseca read a message thanking the Assembly for the confidence it reposed in the government and asking to accelerate the debate on the constitution.

**Boston Social Union.**

The announcement that the secretaries of the Freedmen's Aid Society were to be the guests of the Boston Methodist Social Union occasioned a large attendance of members. Rev. C. U. Dunning, of the New Hampshire Conference, invoked the Divine blessing. The following were unanimously elected as members of the Union: Rev. Will A. Wood, Waltham; W. W. Avery, Plymouth; Rev. W. J. Pomfret, West Medford; Rev. C. W. Blakett, and C. J. Glidden, Natick; W. L. Tilton, Boston; D. L. McGregor, B. P. Ray, C. H. Trudennick and H. D. Newton, Somerville; Dr. W. E. Cheney, W. J. Edwards, W. M. Crawford, Boston, and Frank Gilchrist.

The secretary and treasurer, Mr. Willard S. Allen, made an interesting report of the last year, and announced a balance on hand in the treasury of \$527,63. For the revision of the Union's constitution, a committee was elected, consisting of Hon. E. H. Dunn, C. E. Kimball, Rev. Dr. J. W. Hamilton, Rev. Dr. W. P. Cook, W. P. Adams, Leroy S. Johnson, and the president and secretary of the Union. Dr. W. R. Clark presented resolutions of thanks to the committee for their admirable management of the reception at Music Hall. The following officers were declared elected: President, Luman T. Jeffs; vice-president, Oliver H. Durrell, Rev. Dr. W. H. Hamilton; secretary and treasurer, Willard S. Allen; directors, Alvan H. Flanders, Rev. Edward M. Taylor, Charles W. Johnson, William N. Jewell, Rev. Charles Tilton.

President Jeffs was then escorted to the platform, and after the applause that greeted him had subsided, he cordially thanked the Union for the honor extended him, and introduced, as the first speaker, Rev. Dr. Joseph C. Hartzel, secretary of the Freedmen's Aid and Southern Education Society, who said: I would like to present to you these three problems: 1. Did the Methodist Episcopal Church do right in going into the South after the war? 2. Did she do right in going in as a whole church to the whole people? 3. What is the relation of the Methodist Episcopal Church to the people? He spoke forcibly and eloquently upon these lines. Rev. James S. Chadwick said he thanked God for the genius and power of Methodism, and rejoiced that she knew no boundary line, and her work encircles the world. A stirring appeal for aid was also made by Rev. Dr. G. W. Gray, who told of the 1,500,000 future voters at the South who are unable to write even their own names.

**THE CONFERENCES.**

(Continued from Page 5.)

ceived on probation. Rev. S. K. Lidstrom is pastored.

**Amherst.** — An aged lady, who recently died, bequeathed her house and lot to the Methodist church. Bro. Bragg is the pastor, and is doing well in all lines of work.

**Hampden.** — Presiding Elder Eaton preached on the evening of Dec. 7. The Congregational and Baptist churches closed and participated in the service.

**Wilmington.** — We are pleased to note that Rev. Dr. Steele, the principal, is recovering his health and vigor. He is now at his office every day, and is gradually taking up his class work. The school opened on Dec. 3, with 210 pupils registered. This number will be increased. Our church in this village is in its usual vigorous condition. Rev. A. H. Herrick is the pastor. Twenty-one have been received into membership thus far this year.

**Kingsford & Son.** — Special services have been held in our church since the arrival of Rev. Mr. Ally. He came from Boston St. Church, Lynn, two years ago, where he was superintendent of the Sunday-school.

**Charlestown.** — Special services have been held in our church since the arrival of Rev. Mr. Ally. He came from Boston St. Church, Lynn, two years ago, where he was superintendent of the Sunday-school.

**Forreston.** — The schoolroom is in excellent condition. The teacher is Rev. Mr. Durbin. At the next meeting of the teachers, Rev. Wallace MacMullen will present an essay on "The Place of Mark in the Synoptic Gospels."

**Grace.** — The Sunday-school of this church held its annual meeting on Dec. 7, and elected officers: Superintendent, J. E. E. Chamberlain; assistant superintendent, F. T. Harwood; secretary, C. W. Turk; treasurer, J. W. Durfee; librarian, J. C. Conly; chorister, Wm. Chamberlin; organist, Mrs. G. H. Chamberlin; committee for Christmas, Franklin Nichols, J. W. Durfee, Mrs. Merritt, and Miss Mary J. Nichols. The interest and attendance of Rev. Mr. Heath's young men's class is as good as yore.

**Trinity.** — Received 25 on probation on Dec. 7, and three by letter.

**St. Luke's.** — The accession of Dec. 7 numbered four by letter, four from probation into full connection, one on probation, and four baptised.

**West Springfield.** — The revival interest in Rev. W. H. Marble's church continues. He has been assisted by several of the pastors from Springfield and neighboring towns.

— By some mistake, the names of Rev. Messrs. Marple and Adams were transposed in my last communication.

**MAINE CONFERENCE.**

**Portland District.**

**Chestnut Street (Portland).** — Dr. N. T. Whitaker is closing his pastorate very pleasantly. Great regard is freely expressed by the church and community that he leaves for another field of labor next April. His pastorate has been characterized by a steady growth in every department of church interest, but especially among the young people, who are strongly attached to him. The Chestnut St. Church has probably as large a band of noble young men and women as can be found in any M. E. Church in New England, who are enthusiastic in church work.

— The large numbers regularly attending the Epworth prayer-meeting cannot be accommodated in the church vestries, and by vote of the official men the church auditorium is used by them. A new addition to the vestry, capable of seating 250 or 300 persons, is imperatively needed to accommodate the growing Sunday-school and Epworth League

work. The spiritual condition of the society is very strong and healthy. Within the past nine weeks 56 have united with the church, besides a large number on probation. The church is very anxious to see another great revival this winter, and is working and praying for it.

**No FEES.** — A PHENOMENAL SUCCESS.—The old United States Hotel at Boston, which was in its glory fifty years ago, has taken a new lease of life under the able management of Mr. Hayes. It has fairly eclipsed all its old-time honors. It was always an eminently respectable, grand old house, and Mr. Hayes has given it a personality that is felt in every department from cellar to garret. It is in perfect order. It is one of the few hotels that exhibits its kitchen, and it is one of the hotels that pay salaries sufficient to advertise that no fees are received from guests.

**A Specific for Throat Diseases.** — BROWN'S BRONCHIAL TROCHES have been long and favorably known as an admirable remedy for Coughs, Hoarseness and all Throat troubles. "They are excellent for the relief of Hoarseness or Sore Throat. They are exceedingly effective." — *Christian World*, London, England.

**The CALENDAR.** — Issued by the S. R. NILES Advertising Agency, 256 Washington Street, Boston, is found very useful to Treasurers and Clerks of Corporations and Manufacturing Companies, and in Newspaper, Banking, Insurance, and business Offices generally.

**AMERICAN COOKING.** — The United States Hotel at Boston has made a great reputation for its excellent table, which is nothing more than plain, healthy, New England cooking. It is said that the proprietor keeps a shot gun loaded to shoot the first cook that puts on a French dish.

**JULES VERNE,** whose Stories of Adventure are dear to the hearts of boys the world over, has now written the True Story of his Own Boyhood for *The Youth's Companion*. In it tells how he became an author.

**Who should use BOVININE?** —

It is a great success. — The old United States Hotel at Boston, which was in its glory fifty years ago, has taken a new lease of life under the able management of Mr. Hayes. It has fairly eclipsed all its old-time honors. It was always an eminently respectable, grand old house, and Mr. Hayes has given it a personality that is felt in every department from cellar to garret. It is in perfect order. It is one of the few hotels that exhibits its kitchen, and it is one of the hotels that pay salaries sufficient to advertise that no fees are received from guests.

**BOVININE.** — A CONDENSED FOOD



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A WINTER IN CALIFORNIA.